

^A
V V A R N I N G
^{TO}
England :

O R, T H E
Nations Looking-Glass.
W H E R E I N

They may plainly see what are those
Good Things, that are with-held by the
sins of the Nation.

A L S O,
V V h a t are those National Sins, which with-
hold Good Things from us. Some of these
have been lately endeavoured to be sur-
prest by Act of Parliament.

To which is Added,
A nearest Exhortation, to break off our Sins
by a timely Repentance, least the Lord
break forth in wrath against us.

By Robert Russell, in *Suffex*, Author of the
Book of the Unpardonable Sin against the
Holy Ghost. *Russell (R.) Wadhurst*

Hosea 4. 2. By Swearing, Lying, Killing, and
Stealing, the land mourns.

Licensed according to Order.

Printed for J. Blare on London-Bridge.

WARRING

England

Patent Looking Glass

WARRING

any other glass, for what are those
of the same kind, and will be sold by the

A. S. O.

Warranted to be the best, and with which
some of these
are sold by the



As a result of the above, the quality of our glass
is of the highest, and the price is the lowest.
We are in a position to supply the public with
the best of the glass at the lowest price.

Our glass is of the highest quality, and the price is the lowest.
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A Warning to ENGLAND, &c.

Jer. 5. 25. Your Iniquities have turned away these things : And your Sins have with-holden good things from you.

Amongst the many Books, that I have formerly wrote, I think it now very necessary, at last, to write a Book, whereby people may be convinced of their evil ways, and wicked practices ; hoping that by the special Blessing of God, the Inhabitants of this Nation may reform their lives, and turn to God by unfeigned Repentance, so that God may avert those judgments which the sins of this Nation do daily cry aloud for, and are continually hanging over our heads.

Many there are (as I have told you in my book of Joshua's resolution to serve the Lord) complain of the badness of the times, because trading is so low, money so dead, taxes so great, and the wars continuing thus long, still expecting the end of the wars, and the coming of good peaceable times. But Friends, deceive not your selves, you cannot expect good peaceable times, so long as wickedness abounds so in the land, as it doth : For I verily think, that since the time that England has been a Nation, there never was more prophaneness and ungodliness than there is now ; there never was more swearing, cursing, cheating, oppressing, lying, prophaning the Sabbath, and all manner of uncleanness, as there reigns amongst us in these our days : this Land certainly is like another Sodom, for wickedness ; therefore instead of hoping for better times,

we have just cause to fear that (except there be a timely Reformation amongst us) some sader stroak of *Vengeance* will fall on this nation, than yet has befallen us. People complain because the times are bad; and because these troubles are continued so long among us; whereas they themselves are the cause, 'tis their sins that stands as a cloud, and stops good things from descending upon them: As the Prophet tells us in the words of my Text; *Your Iniquities have turned away these things, and your sins have with-holden good things from you.*

The Doctrin which I shall raise from these words shall be this: That it is the sins of a people or nation, that keeps back Mercy, and hinders good things from coming upon it. This whole chapter contains a discovery of God's judgments upon the Jews for their transgressions; the substance of which is sum'd up in short in the Text, *Your Iniquities have turned away these things, and your sins have with-holden good things from you.* Now from the Text we have considerable these two things: First, To shew you what are those good things which sin doth with-hold from a people or nation. Secondly, What are those sins which do keep back mercy, and hinders good things from coming unto a people or nation: And so I shall conclude all with a word or two of Application.

I begin, with the first, to shew you what are those good things which sin doth with-hold from a people or nation: Now those good things that sin doth with-hold, I shall reduce into these three Ranks, First, *Spiritual good things*; Secondly, *Temporal good things*; Thirdly, *National good things*.

(5)
First, Sin doth with-hold from a people or nation spiritual good things: Now those spiritual good things, which sin doth with-hold from a people, are such as the pardon and forgiveness of all their sins; the special love and favour of God through Jesus Christ, revealed to their souls, in the full and free pardon of their sins; the saving graces of God's spirit to change them and renew them; these are those special and excellent good things which sin doth commonly deprive a people of. God has in his great mercy to our souls given us all his ordinary ways and means, whereby these spiritual blessings might be procured; he has given us his *Word*, his *Gospel*, his *Ministers*, his *Day*, and *Ordinances*. Now in the careful and diligent use of these means, God has promised to give his Son, and with him all the saving graces of his spirit; but if a people will slight and contemn the Ordinance of God, and will love, and delight in their sins, and follow the lust and carnal desires of their own hearts; God many times in justice leaves them to their own hearts lust, that because they love and delight to be wicked and unclean, and will be so, and never care to seek to the Lord by fasting and prayer, and by using the means, prescribed in his word, for the graces of his spirit, to change, and renew them: Therefore it is God's order and way, in justice, to give such over to obdurancy, and hardness of heart, so that they will be wicked and unclean still, For this cause, saith the Apostle, *Rom. 1. God gave them up to vile affections, and to uncleanness, to follow the desires of their own hearts.* Thus God dealt with his

own people the Jews, *Psa.* 81. 12. that because they would not hearken to his voice, and would have none of him, therefore he gave them up to their own lusts, and they walked in their own counsel. Friends, it is our sins, our wilful sins, our continued rebellion against God, that hinders spiritual good things from descending into our own souls, it is our delighting and living in sin that hinders our prayers from being granted, and that hinders our services from being accepted: *If I regard iniquity in my heart, the Lord will not hear me.* saith David, *Psa.* 66. 18. God declares himself not only willing, but able to bestow the choicest of his blessings upon those that seek him in the use of means, *Isa.* 59. 1. Behold, the Lords hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear; But, saith the Prophet, in *Ver.* 2. your iniquities have separated between you and your God, and your sins hath hid his face from you that he will not hear. It is a peoples sins that with-holds good things from them, even spiritual good things.

Secondly, The sins of a people or nation, keeps back from them temporal good things also; our blessed Saviour has promised, *Mat.* 6. that if we seek first the Kingdom of God and the Righteousness thereof, that then all ourward good things shall be added unto us. But our seeking to please the flesh, and to satisfy our lust, and living in sinful ways, this hinders the stream of God's blessing from descending upon this our land. Have we not seen within this year or two, several tokens of God's wrath against the inhabitants of this land, for their ungodly doings, even in keeping back from

us these outward good things, which we have expected, some times God seemed to manifest the tokens of his anger, by stopping the influences of the Heavens, and threatening to dry up our Corn and Fruits, by sending of a drought upon the land; at other times, when our Corn has been come to perfection and ripeness, then God was pleased to manifest the tokens of his anger in threatening to deny us the enjoyment of it, by sending of excessive Ruins in the time of harvest; and now this last year it pleased Almighty God, as a token of his anger against our evil doing, to send a blast upon our Corn. Friends it is our sins, our iniquities, that procures these judgments; Beloved Friends, let us not murmur at God's dealings with us, but rather let us admire his patience & bounty toward us, in that he hath but only sent to us the tokens of his anger and wrath, the least mercy that we receive at his hands is more than we deserve: If we consider what *oppression, sheating, lying, swearing, cursing, drunkenness, and uncleanness*, reigns in this Nation, we have reason to wonder at God's patience and long suffering towards us, in that he bares with us so long, and doth not send a Famine, or some utter destruction. Let us consider, that it is our sins and evil doings that with holds the Rain from coming in its season, and causes a drought upon the Land; it is our sins that brings violent and unseasonable floods of Water to destroy the fruits of the earth; it is our sins and iniquities that brings a blast and mildew upon our Corn and Fruits. O therefore let every one of us turn from our ways and evil doings, if ever we would delight

God to turn from his fierce indignation, that is gone forth against us; but I fear there may be as just a complaint taken up against the inhabitants of this Nation, as there was against the Jews in a verse or two before the Text, *That this people hath a revolting and rebellious heart; neither say they in their heart Let us now fear the Lord our God, that giveth us both the former and the latter Rain in its season, he reserveth unto us the appointed Weeks of the harvest; But (saith the text) your iniquities have turned away these things from you, and your sins have with-helden good things from you, even temporal good things.*

Thirdly, and lastly, The sins of a people or nation keeps back and with holds from them National Good things. When God's judgments hangs over a people or nation; when wars, troubles and confusion are abroad; and when their Enemies are at their backs ready to invade them; then when the same people go on stubbornly & perversely in their wicked courses, and will not be reformed; and when God is working mercy and deliverance for them, and they then take the more liberty to wallow in their abominations, and to sin the more against the Lord, and spurn against his mercies; these doings makes themselves unfit for mercy, and do as it were stay the hand of God, and stop him in his proceedings. The Lord our God is a God of Mercy, it is his Nature to shew mercy, and to work about deliverances; but yet a wicked people many times pull down Judgments upon thier own heads, by thier ungodly and wicked doings. Alas how loath is God to destroy a people or nation, if there be any probability that they will at last Repent,

and turn from their evil ways. How often did the Lord's own people *Israel* provoke him unto wrath by their many *Rebellions* against him, and yet the Lord was gracious towards them and spared them, and would not pour out all his wrath; one time when they had provoked him so much by their sins that God was about to destroy them, then *Moses* stood before him in the breach, lest he should destroy them; At another time, when the people had provoked the Lord by their inventions, he sent the plague among them; the Lord was graciously pleased upon the prayers of *Phinehas* to Repent of that evil, and remove his stroke from them, *Psal. 106.* Yea, notwithstanding they provoked him time after time with their *Rebellions*, yet he wrought many deliverances for them. But yet consider this, the Lord did not always bear with them, his patience was at last worn out, his long sufferance at last had an end, he at last was provoked to swear in his wrath that they should never enter into his rest. We read that when God speaks of a stubborn & rebellious people, he tells them that he is weary of Repenting; thus he speaks to his own people here, the people of *Jerusalem*, *Jer. 15. 6.* After their many and long provocations, and wearying of his patience: *Who shall have pity upon thee O Jerusalem? who shall bemoan thee? Thou hast forsaken me, saith the Lord, thou art gone backward therefore will I stretch out my hand against thee to destroy thee, I am weary of repenting, I am weary of Repenting.* Behold here how the Lord speaks after the manner of Men, when the Lord is pleased by his providential dispensation to threaten a people with ruin and destruction, and for

tokens of his wrath and indignation again them, and then in the midst of Judgment thinks on mercy, and so withdraws his hand, and forbears to strike, & works about deliverance for them, then the Lord is said to redent; but then after a long time, after many repentings of God, after many turns of providence, if that people or nation will not turn from their evil ways, but will still continue resolutely and obstinately in their sins, tho' they have many warnings, threatnings, mercies, and judgments, until Gods patience is quite worn out, then God is said to be weary of Repenting, thus it was with Gods people of old, and thus God seems to be dealing with the Inhabitants of this nation. When God has many times sent tokens of his wrath and displeasure against us for our sins, and has been ready to strike, then the Lord has been pleased graciously to call back his throaks, and has seemed to repent of the evil he was about to bring upon us; thus God did graciously deal with us in the days of Queen *Mary*, when many thousand poor souls suffered Martyrdom, and when the whole Nation was next door to ruine and destruction, then the Lord seemed to repent, and wonderfully stepped in for our deliverance. Thus in the time of King *James* the II. Gods hand of Justice was then up ready to strike the final stroak, then there seemed in all outward appearance to be nothing but utter Ruine and destruction, but yet in the very nick of time, the Lord seemed to repent of the evil that he was a bringing upon this nation, and in the midst of Judgment thought upon Mercy, and mercifully

brought in our gracious Sovereign King *William*, to be the happy Instrument of our deliverance. And many a time when our malicious enemies have been a plotting & working about our destruction God has been a working about our deliverance, & bringing to nought their wicked devices, but yet let us assure our selves, that if we do not in time repent & turn from the evil of our ways but continue still provoking him to wrath, his *Repentings* will have an end, his *patience* will be worn out, & then he will pour out his wrath to the utmost, and destroy us utterly, for if after all his smiting of us, & delivering of us, we will still walk contrary to him. He will walk contrary to us, & will punish us severall times more for our sins, until he hath consumed us, as he hath threatened, *Deut. 26.* Therefore now, whilst the Lord is going forth against us in a way of wrath, it would be our wisdom to meet him by true and unfeigned Repentance, and then he will meet us in love and mercy, and delight to do us good, for God declares himself the Lord God gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Alas, how loath is God to destroy a people or nation, if there be any hopes at all of their return: O how doth the Lord expostulate with *Ephraim*, when he is going to destroy them, how doth his Bowels seem to be troubled, when he is about to smite, saying: *How shall I give thee ~~Ephraim~~?* how shall I deliver thee *Israel*? how shall I make thee as *Admah*? how shall I set thee as *Zabon*? my heart is turned within me, my *Repentings* are kindled together, I will not execute the fierceness

mine anger; I will not return to destroy Ephraim,
 for I am God, and not Man, *Hosea* 11. 8, 9. Thus
 here, when Popery and Slavery was coming upon
 us apace, and our gracious King *William* was step-
 ping in for our deliverance, then the Lord seemed
 to be bemoaning of *England*, saying: *How shall I*
give thee up England? how shall I deliver thee up
into the hands of thine Enemies; my Bowels are tur-
ned within me, I will not destroy England. O there-
 fore Friends, let us not run on in sin after such a
 rate as we do, offending and grieving so gracious
 God, lest his patience should be quite worn out,
 and he be weary of Repenting, & so be provoked
 to deliver us over into the hands of our Enemies,
 and consume us utterly. Consider what great
 things the Lord hath already done for this sinful
 nation, and greater Blessings he would yet bestow
 upon us, if our sins did not stop him. Almighty
 God seems now to be expostulating with *England*,
 as once he did with his people of old, *Psa.* 81. 13;
15. O that my people had hearkened unto me, and
England had walked in my ways, I should soon have
 subdued their Enemies, and turned my hand against
 their Adversaries, the haters of the Lord, should have
 submitted themselves unto them, he would have fed
 them, and satisfied them with the finest of the Wheat,
 and honey out of the Rocks. O that *England* would
 now repent and turn from her evil ways! how
 quickly would the Lord turn away his anger from
 her? how quickly would he put an end to our
 Wars and Troubles? how soon would he bring
 a lasting Peace and Tranquility amongst us,
 and would rejoice over us to do us good; but it

is the sins of a people or nation that withhold good things from them, even national good things.

Thus I have dispatcht the first part of my text which was to shew you what are those good things that the sins of a nation or people do withhold from them, they are Spiritual Good Things, Temporal Good Things, and National Good Things.

Secondly, The second part of my Text is to shew you what are those common sins that withhold Good Things from a People or Nation: Now the Prophet *Hosea* gives us a Catalogue of some of them, *Hosea* 4. 2. By Swearing, & Lying, & Killing, & Stealing, & committing Adultery, they break an oath, and blood touches blood, therefore shall the Land mourn. Now the sins of *England* which withhold Good Things from them, are such as these: I shall name some few of them, which are the chief, First the first sin which I shall here mention, that withhold Good Things from a Nation, is Swearing and Cursing. Oh how dreadful it is to hear wicked Wretches, when they are drinking in an Ale-house, and at other times, belch out the Hellish Oaths; O it many times makes ones heart ache to hear how they swear at almost every word they speak, by the Name of God, by Blood and Wounds, and such like horrible Oaths, notwithstanding that Act of Parliament which has lately come out against the sin of Swearing, yet I cannot see that people are much more afraid to swear an Oath, Surely, as the Prophet saith, *Jer.* 23. 10. *I will cause of swearing the Land mourneth*; And if ever this our Land mourned under this grievous sin

len, it mourns now at this day, nay, and if Swearing be not bad enough, many in their Rage and Fury fall a cursing of one another, yea, cursing of themselves too, nay, and that which is worst of all, many have been heard to curse themselves to the pit of Hell, and with damnation upon themselves. I can tell you of a man, which I saw but a little while ago, being a little in drink, I heard him call upon *God to damn his soul at almost every word he spoke.* O what a most dreadful Imprecation this is? that people must wish eternal damnation upon themselves. O Sinner, what if God should indeed take thee at thy word, that as soon as the word *Damn me* is out of thy mouth, he should send some sudden stroak of vengeance or other upon thee, and send thee immediately out of this world into Eternal Damnation, I tell thee inner, it is just with God to do it, and indeed thou have great cause to expect, every time the like imprecation comes out of thy mouth, that he should clap the like Judgment immediately upon thy head, & then thou canst not but acknowledge that God hath given thee no worse than thou didst wish upon thy self, and didst call upon him for; nay some there are that are so inclinable to the sins of Cursing, and Swearing, and Railing, and evil-speaking, that they infect their Off-spring with the like Vices; there poor Children, as soon as they come to be of any bigness, how quickly do they learn these Hellish Arts of their parents and elders, so that in many Towns and Streets where children are playing together, they have been heard to curse and swear one at another in

a dreadful manner, and some have been heard to call one another all to nought, as Dog, Rogue, and I know not what, as I gave a hint of in my little Book, being a second part for children.

Obj. But many Parents will be ready to say, that it is not they that teach their children, but the children learn one of another.

Ans. To this I answer: It is true that young ones having a vitious nature, which they brought with them into the world, they are naturely backward to learn any good, but very inclinable to learn evil even one of another; but pray consider where the foundation lyes all this while, it is the Parents many times are the first Instructors in evil, we have had in our days many proofs of this, for some ungodly Parents have been many times heard to gape at their own children when they would not come at their call, and would not do just as they would have them, they have been heard to curse and swear at them, and call them all to nought, and so the poor children think that they may use the like words and expressions one to another, and then if these children happen into the company of those children whose parents are godly, and who labour to bring them up in the nurture and admonition of the Lord, yet how quickly do they learn vitious and foul language of the others, and so by this means ordinarily young ones learn one of another. O Friends, are not your children prone enough to evil of themselves, but you must infuse sinful Vices into their corrupted Nature? O you that are parents and governours of children, let me beseech you to consider what

you are doing when you are mouthing at your children, and a using foul language in their hearing, that you are a doing your endeavour to infect whole Towns and Families with wicked Vices, nay, and the whole Nation it self, and so hasten God's wrath and Judgment upon the whole Nation.

Secondly, Another National Sin, which keeps Good Things from us, is Oppression, Deceit, Treachery, and Unjust Dealing, and indeed there is so much of these sins reigns in this our Nation, that it is to be feared that Oppression, Treachery and Deceit, will at last be the utter Ruine of this Nation: Behold how God complains of his Vineyard, the Land of *Israel*, *Isa. 5. 7. He looked for Righteousness, and behold Oppression; for Judgment, and behold a cry: Oh! may not the Lord justly complain the like of this Nation? that he looked for Righteousness, Justice, and Equity to be in it; and there is nothing in it but Oppression, Unjustness, and Deceit. The poor and needy beg at the Rich Mens doors for Relief, but they would rather consume pounds upon their Lust, than to spare one half shilling for the Relief of the Needy. And many Farmers there are in the Nation, Oh! how do they wish for a Dearth, and watch for an opportunity to raise the price of their Corn, and thereby oppress, and grind the faces of the poor and needy, that they might hoard of Riches unto themselves, and the poor Laborours, they must be oppressed of their wages; there are many poor Laborers now a days are fain to toil themselves early and late to get a poor maintenance for them-*

themselves and their Families, and in the mean time those that hire them, study how to abate them in their wages. And likewise what a deal of Oppression and Deceit there is amongst us in buying and selling, the Buyer he will Oppress the Seller by debasing his wares, and will not give so much as he knows they are worth; and the Seller he will endeavour to oppress the Buyer by exalting his Ware above the worth, and will tell the Buyer that his Wares cost him more than they really did; and the Buyer crys out, *it is naught, it is naught*; and when he is gone away, then he boasteth, *Pro. 20. 14.* I verily think that there never was so much Oppression, so much Deceit as there is now in these days, deceitful wares, deceitful weights, deceitful measures, deceitful money, and deceitful doings, that sure it is for our Oppression, Injustice, Treachery and Deceit; that the Lord with-holds good things from us.

Thirdly, Another *National Sin* is Drunkenness; and I think never did this sin so much abound in this Nation as it doth now in these our days, many men complain that every thing is dear, and that they can hardly get money for their necessary use, and grutch to spare a penny for a deed of Charity, and yet can find shillings to consume in an Ale-house; many times I have been at places where there has been drinking, playing, singing, and ranting almost a whole night together, now there is a woe pronounced against such, *Isa. 5. 22.* *Woe to them that are mighty to drink Wine, and Men of strength to mingle strong drink.* O how sad it is to see how Drunkenness abounds in every City, in

every Town and Street in this Nation, O how much precious time is wasted away in Drunkenness, Voluptuousness, and the works of the Flesh, surely these sins of Drunkenness, Voluptuousness, Fornication, Uncleaness, and all other Works of the Flesh, are a means to withhold all good things from us.

Fourthly, Another National Sin is neglect of Family Dutys, most that are Governours of Familys scarce so much as pray in their Familys once a Week, they are careful to call upon their Servants to do their work, but never mind them of the concern of their immortal souls. There is a severe threatning goes against such, *Jer. 10. 21. That the Lord will pour out his fury upon the Heathens that know him not, and upon the Nations that call not on his Name.* But I have wrought something of this in my book of *Joshuas* Resolution to serve the Lord, therefore I will say no more of it here.

Fifthly, Another National Sin is Unfruitfulness under the means of grace, though they have *Reproof upon Reproof, Sabbath upon Sabbath, Line upon Line, Precept upon Precept*; though they enjoy Sermon Opportunitys, Sacrament Opportunitys, Praying Opportunitys, yet for the generality of them they are never the better, they go on in a Customary Road of Dutys, but take no care to reform their hearts and lives; now we that are unfruitful under all means of grace, what can we expect, but that the Kingdom of Heaven shall be taken from us, and given to a Nation, bringing forth the fruit thereof. *And so be cut down by the sin of Gods judgement, because we are*

but cumberers of the ground, Luke 13.

Sixtly, Another National sin, that I shall here mention, is Pride, especially pride in Apparel, and sure never did this sin reign so much both in City and Country, as it does in our days, and if England be destroyed, is is thought that pride will be a great cause of its Ruine ; for how do our Ladys and great Ones invent new fashions, some must go with powdered hair, some with spotted faces, and some again with high heads, so that they appear more like *Moorish* Dancers than like sober devout Christians. But some will be ready to say that pride lyes not in the dress, but in the heart. To this I answer, that as meat may be known whether it be sweet or sower by the tast, even so pride in the heart does often discover it self by the outward gestures of the body. O let the great ones of this Land have a care that they do not lye under that threatning denounced against proud persons, *Isa. 3.* from ver. 16. to the end, *Thus because the Daughters of Zion are haughty, and walk with stretched forth necks, walking and mincing as they go, and making a tickling with their feet, therefore in that day the Lord will take away their bravery, their chains, bracelets and mufflers ; their Rings and changeable suits of Apparel, their mantles, wimples, and crisping pins, their glasses, fine linnen hoods and wails, &c.* But this is not all, there is a worser judgment threatened in the two last verses : *Their Men shall fall by the sword, and their mighty Men in War, &c.* O that the Inhabitants of this nation would break off this sin by Repentance, least the like Judgment should speedily fall upon them, for

sure pride is a great sin that hinders good things from us.

Seventhly, and lastly, I will name but one National Sin more that with-holds good things from us, and that is Sabbath-breaking, and this is a sin that reigns very much in this land, tho' there has been good and wholesome Laws, set out by Act of Parliament, against the common prophanation of the Lord's day, yet I think the generality of people now a days do but little regard either the laws of God or Man, and a great many there be, tho' they dare not work at their callings on the Lord's day, yet they will besure to chuse that day above all the rest, to go and visit their friends, and to make merry amongst their sinful Companions, and sometimes ride abroad about unnecessary business, because they cannot spare time on other days. O how careful are a great many to rise early on the week days, and work later than ordinarily on Saturday nights, thinking that when the Lord's day comes then they may that morning rest themselves in their beds, never considering to what end that day was given them. nor what is to be done on that day, and when the King and Parliament was graciously pleased to set a part days of fasting and humiliation for the sins of the nation, that by fasting and praying God might avert and remove those judgments that hang over our heads, yet these days were but little minded by a great many, for when a fast day came, they could not spare time from their worldly imployments to attend on God in publick, and many others tho' they do go to church, as soon as publick exercise is end-

ed away they go to the Ale-house to drinking ; thus they seem to keep a fast, but it is but a mock fast, instead of keeping that day in offering up unto God an humble and contrite heart for their sins, and the sins of the nation, and importuning of God, by their earnest prayers, to remove those Judgments which hang over their heads ; instead of that they must go to satisfying of their lust. Ah sinful people, ah nation laden with iniquity, will you thus continue to provoke the Lord at all times, will not the Lord be avenged on such doings as these ? but praised be the Lord, that there are many in this nation, that do keep a sincere fast unto the Lord, and by their fervent and hearty prayers stand in the gap, and stop God's Judgments from falling upon this sinful nation, otherwise, *We had it been to us long before this time.* Beloved people yet that are the inhabitants of this land, if our gracious King and Governours will be pleased to set a part, at any time another day of humiliation, for the Lords sake let me prevail with you to spend that one day wholly in examining your hearts and lives, in confessing, and mourning for your sins, and for the sins of the nation, and resolving to break off your sins by repentance, as the people of Nineveh did that God may yet turn away from the fierceness of his wrath that we perish not.

A word or two of Application and I have done.

Beloved Friends, you have seen here what those sins are that with-hold good things from us, & not only so, but pulls down most heavy judgments upon our heads, and I think these sins never so much abounded in this nation as they do now, never was

there so much swearing, lying, oppression, cheating, pride, drunkenness, and Sabbath-breaking, as there reigns among us now in these days. Beloved Friends for the Lords sake, let us set upon the reforming of these sins, & break them off by a timely repentance, I say for the Lords sake, who is still patient, and is loath to strike, but forbears to the very utmost, if it may be that we will yet turn to him; methinks the Lord at this day is bemoaning England, as once before I told you he bemoan'd Ephraim: *How shall I give thee up England? how shall I deliver thee up into the hands of thy Enemys? O what thou wouldest once reform and amend, that my wrath may not yet break forth against thee.* Consider how the Lord hath timely given us warning by his word, by signs and by his servants, and still he forbears to strike, and shall not we yet take warning until destruction comes at our backs? O for the Lords sake reform & amend, if not for the Lords sake, yet let us do it for our own sakes, nay for the nations sake; what pitty is it that we should by our sins pull down vengeance upon the whole nation; nay lastly, Friends, let us all be prevailed with to break off our sins by repentance; and amend our lives for the sake of William our King and Governour. A few years ago, when we were even at the brink of utter ruine and destruction, and he out of tender love to these nations, was graciously pleased to leave his habitation in Holland, and did venter thro' many difficulties & dangers, and did hazard his own life that he might come to deliver us from bondage and slavery, and yet must we take this love and good-will so unkindly, and so unthankfully, so as to do what in us lyes

by our sins and iniquities to pull down *Gods judgments* upon his head and the whole nation besides, O what a dreadful thing this is to consider of. Friends, we have provoked God so much by our sins, that God has threatened several times to remove him from us; how often has he been very near to have been shot, and yet for our sakes he preserved him, and praised be his name still preserves & shields him from the hands of his enemies. It was but a little before the Queens death that there was a day of thanksgiving appointed for the Kings return home, which was on the Sabbath-day, but O how sad it was to behold how the Lord's day was profaned, in many Towns and Citys, by Ringing, shouting, and making of bonfires; but alas! *how soon was this our mirth and jollitry turn'd into mourning*; and truly friends, I cannot but look upon the death of our *gracious Queen*, which *happen'd soon after*, no otherwise than as part of Gods just Judgments to this nation, as for their many other provocations, so particularly for that one abuse of the Lord's day, and yet people will take no warning, but run on still in the same prophanation of the Lord's day: beloved Friends, and inhabitants of this nation, we have, if I may so speak, but one string to our bow, and if the Lord should be provoked by our sins, by any means, to remove from us our *gracious King*, what can we look for then but utter Ruine and Destruction: my Friends, if ever the King and Parliament should appoint at any time another day of thanksgiving, be exhorted to spend it in publick prayers and praises, & the rest of the day spend both in meditating, and also in dis-

coursing one another concerning God's *wonderful*
works, his *mercies*, and *miraculous deliverances* in all
 Ages of the world, particularly of our *Redemption*
 by Christ, and of God's *mercies* to this nation. And
 towards the end of the day, let it be concluded in
 reading in your families, in expounding, in singing
 Psalms; in praying and praises; now a day thus
 spent, would resemble the life of the Saints in Hea-
 ven. If, this day of thanksgiving be on the Lord's
 day, for the Lord's sake do not prophane it by
 drinking, ringing, shouting, and bonfiring, as the
 custom has been, and if our Rulers would be plea-
 sed to set a part a day in the week time, which I
 think most convenient, pray let it not be spent in
 such vanity and fooleries, but in spiritual exercises,
 and what money you intend to bestow in drinking
 and ringing, and faggots, you intend to give to be
 consumed in bonfires, be exhorted to offer up
 these as a thanksgiving offering to God, by be-
 stowing them upon the poor and needy, to feed
 and warm them; with such sacrifice God will be
 well pleased, such a thanks offering as this, will a-
 scend up as a sweet savour unto God, whereby
 God's *wrath* will be pacified, and will remove his
 Judgments from us, and delight to do us good.
 To conclude, let us be exhorted to break off our
 sins by repentance, and to amend our lives, & then
 God will bless and prosper our King, and the
 whole nation, and deliver us from all our Ene-
 mies, then we shall yet see Happy Days, and be
 blest with a lasting Peace and Plenty: Which the
 Lord of his Infinite Mercy grant, Amen.

